

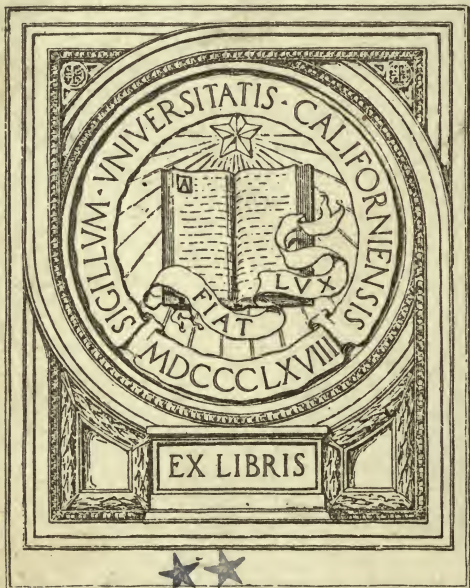
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MANLINESS IN THE SCHOLAR.

BY

RICHARD S. STORRS, D.D., LL.D.

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*Chancellor's Oration, delivered at the  
Eighty-sixth Commencement of Union  
College, 1883.*





## MANLINESS IN THE SCHOLAR.

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### CHANCELLOR'S ORATION.

ECKERMANN tells us, in his interesting report of talks with Goethe, that once, when looking with him at some engravings, the poet said : “ These are really good things. You have before you the work of men of very fair talents, who have learned something, and have acquired no little taste and art. Still, something is wanting in all these pictures—the Manly. Take note of this word, and underscore it. The pictures lack a certain urgent power, which in former ages was generally expressed, but in which the present age is deficient ; and that with respect not only to painting, but to all the other arts.”

This remark of the great German not unfrequently recurs to one as he stands before pictures, graceful in conception, harmonious in composition, radiant in color, but wanting in evident and predominant motive ; and so wanting the dignity and charm which come only from an imperative spiritual impulse, imparting significance to lines and tints. He thinks of it in reading many books, where the thoughts elaborated, or the knowledges assembled, seem quite sufficient to reward the attention, and where the style which commends them to such attention is no wise wanting in carefulness or elegance, but where there beats no pulse in the pages ; where no pervading and animating spirit transforms what is written into a quickening personal message ; where the finest passages have in them a certain moral inertness, and where the element, however indefinable, which changes words into powers, and makes sentences surprise us with fine inspirations, is palpably wanting. And we see the same thing, often and sadly, in the character and career of accomplished, capable, perhaps brilliant men, who eagerly aspire, but who never achieve ; whose influence is perceptibly limited and lan-

guid, as compared with their powers; from whom society, after a time, ceases to expect anything more than a transient entertainment; whose age is shadowed with the deepening sense of practical failure, and who finally pass out of the communities which they seemed adapted to invigorate and to guide, with no results and no remembrances to be the abiding memorial of them.

In how many such instances does this word of Goethe come back to the thoughts: 'Something is wanting. It is the Manly. Take note of the word, and underscore it. There is a lack of urgent power.' And that lack is as fatal to genuine and fruitful human success as the want of fire beneath the boiler is to the movement of the system of mechanism of which that should be the throbbing heart.

But, on the other hand, sometimes we see this, in rich, bright, superb exhibition; in writings, in art-works, in the temper of men, and in their illustrative public careers. I do not think it extravagant to say that this special element, of native, habitual, governing manliness, was as marked in him of whom fitting memorials remind us to-day, as in any whom I

have personally known.\* It was this which first attracted me to him when he and I were young together. It was this for which, in large measure, I afterward admired and honored him; and the image of him which rises before me, even as I speak, without the help of library or of portrait, bears this characteristic with indelible clearness stamped upon it.

Dr. Washburn was a master of many knowledges, and generous accomplishments; who impressed one with the natural dignity of his thought, and his easy command of abundant acquisitions. He was a man in whose mental faculty, as well as in his face and his physical frame, a rare gracefulness was intimately associated with disciplined strength. He united much of the spirit of the poet with the faith of the Christian, the learning of the student, and the discursive reason of the philosopher. He had studied many subjects, and his thinking upon them was uniformly just, fresh, wide in

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\* On the day on which this Address was delivered, a portrait of Rev. Edward A. Washburn, D.D., was unveiled at Union College, in a library hall erected as a memorial of him, by members of Calvary Church, New York, and other friends.

range, nobly stimulating, while he could hardly express himself in any form of action or of speech without a certain romantic elegance in whatever he did—attractive to all, delightful to his friends.

But, beyond all this, he was pre-eminently a manly man ; who was true to his convictions, and determined by his sense of practical duty, whatever might happen ; who never shrank into silence, nor retreated into inglorious indolence, before any opposition ; whose spirit, indeed, grew more elate, as he was hindered, antagonized, threatened ; who was most buoyantly sure of his end when to the timid the last chance of success seemed to have vanished. It was this more than anything else—or this as ennobling everything else — which fitted him for the positions, sometimes as hazardous as they were eminent, to which he was called. It gave him large influence over minds hardly less discerning than his own, and spirits as resolute. It made his life an occasion of gladness to those who did not meet him often, or hear his sermons, but who knew him to be, in every fibre, a faithful, fearless, and consecrated scholar. It is this for which he will long be

remembered by those who stood near him, which gives, for some of us, peculiar sacredness to the services of this day; which makes the thought of meeting him again, in realms more fair and high and permanent than those which lie on this side death, our familiar and happy hope.

“Crown him with gold,” wrote one who had known him long and well, writing with affectionate admiration after his death:

“Crown him with gold, the kingly crown of gold!  
 Where is there one of statelier grace or mien?  
 That lofty soul uplifting young and old  
 On wings of glorious thought to realms unseen!  
 What though his head lie low beneath the sod,  
 He lives a king and priest before our God.”

Pausing for a little, then, under the suggestions of so high an example, I do not know that any subject can be more suitable to this brief address, or more likely to convey to us healthful impulse, than that to which our thoughts are by the occasion naturally turned: the beauty and power of thorough Manliness in the instructed American scholar. The duty of cherishing this in ourselves will hardly fail to become apparent; and the usefulness of



great institutions of learning, in so far as they minister to this in those whom they educate, will need no other vindication. The subject is ethical, as well as literary; but it is not, therefore, the less adapted to an hour overshadowed, as to some of us this is, by affectionate recollections, or thronged, as it is to many others, with eager hopes and large expectations.

The question is, of course, concisely to be answered: What is implied in such essential manliness of spirit? What principal elements must combine in the temper of the scholar to constitute and complete it? And the answer is not far to find.

Certainly, Courage is essentially involved, and no true manliness can be realized where this is not present:—courage, as denoting not merely that keen instinct of battle which displays itself in stimulating excitements, in the heat of contest, in the crisis which pushes one to self-vindication, or in passionate championship of favorite opinions, but as representing what is ampler than this, and also finer: strength of heart; strength to endure as well as attack, to pursue and achieve as well as to attempt, to

sacrifice self altogether, if need be, on behalf of any controlling conviction. A thorough consent of judgment, conscience, imagination, affection, all vitalized and active, with a certain invincible firmness of will, as the effect of such a consent—this is implied in a really abounding and masterful courage. It is not impatient. It is not imperious. It is not the creature of fractious and vehement will-power in man. It is never allied with a passionate selfishness. It is associated with great convictions, has its roots in profound moral experiences, is nourished by thoughts of God and the hereafter. It is as sensitive and gentle in spirit as it is persistent and highly resolved. It forms the base of sympathies, generousities, rather than of defiances. Its language is that of courtesy always, never of petulance, or of egotistic arrogance. A chivalric manner is natural to it, especially toward those who are weak or alarmed—as natural as his carol to the song-bird, or its inter-play of colors to the flowering tulip.

But though courteous, sympathetic, and ready for all genial affiliations, it is sufficient in itself, and quite independent of outward auxil-

aries. Once established as an element of character, it is deepened and renewed with all experience. It is only compacted into more complete force before the shock of downright attack, and becomes supremely aspiring and confident when hostile forces rage against it.

Such courage as this is everywhere at home, and is naturally master of all situations. Conspicuous on the battle-field, it may equally be shown in the journal, or in the pulpit. It shines on the platform as clearly as in the senate ; is as manifest in the frank and unswerving announcement of principles which men hate, in the face of their hatred, as it is when the tempestuous winds, tearing the wave-tops into spoon-drift, have caught the reeling ship in their clutch, and threaten to bury it in the deep. And wherever it is shown, it has in it something of the morally superlative. Men recognize a force which emergencies cannot startle, nor catastrophes overbear ; which possesses inexhaustible calmness and strength ; with which no intellectual faculties or acquired accomplishments can be compared, but from which all such take a value and splendor not their own.

We know how history delights to turn from eloquent debates or picturesque pageants to present even partial portraits of this : as in the English soldier, bidding the shock at Waterloo, wholly disdainful of the military science which declared him early and fatally beaten, unshaken in his spirit, and holding by that spirit his reeling standards to their perilous place, in spite of the tremendous assaults of artillery and cavalry which Napoleon hurled upon his rent and shattered squares ; or in prominent individual instances : as in William of Nassau, with treachery around him, a price on his head, a few divided provinces at his back, crowded almost literally into the sea, and clinging with hardly more than his finger-tips to the half-drowned land, yet fronting, without one sense of fear or sign of hesitation, the utmost fury and force of Spain, though the armaments of that exasperated empire were pushed to their relentless onset by the subtlety of Philip, the fierce energy of Alva, and the unwearied genius of Parma ; in the Wittenberg monk—the 400th anniversary of whose humble birth in the miner's cabin the world will recognize next November—going to the Diet with unfaltering

step, though the veteran soldier told him as he passed that the pathway was more perilous than his own had been in the imminent deadly breach ; or in the venerable Malesherbes, volunteering his defense of the fore-doomed king before the frantic Convention at Paris, though perfectly knowing that that death by the guillotine which afterward overtook himself and his household must be the only reward of his devotion.

Nothing else in biography or in history impresses us more than this sovereign courage ; assured, unyielding, without impetuosity, but ready for any service or sacrifice. It has been not unfrequently the infrangible diamond-pivot on which destinies have turned. Whether or not connected with consequences so large, in its own majesty, it lifts prosaic and commonplace pages above the level of rhythmic ethics. It makes us aware of the vast possibilities implied in our nature. It knits the man in whom its utter self-poise appears with whatever is freest and lordliest in the universe. No power is too brilliant, and none too rare, to need the combination of this with itself in order most profoundly to move us. And no matter what

the defects of one's manner, or the obvious imperfections of his faculty or his knowledge, a man who shows this is, by right, a leader of his fellows, having in him the stuff of heroical supremacy.

I think that the American people, as distinctly at least as any other, will always demand this in those who aspire to instruct and to guide them. Our ancestors were sailors, soldiers, explorers—men who worked hard, lived roughly, dared greatly, suffered without flinching, died without moan ; who purchased with the sword, not with the pen, the liberties which they wrung from reluctant power, and who set a bloody sign-manual to the charters which many of them certainly were not able to read. The stern and salutary training of the nation, on a continent so long remote from the Old World, its severe education in physical hardship, in great and novel political enterprise, in moral struggle, in vast and repeated military contest, has only confirmed this victorious element in the national spirit.

It has come to be a sort of inherited virtue, as if mingled with the iron and fibrin of the blood ; and any scholar, however familiar with

manifold knowledges, however apt and copious in speech, who has not this, who is timid in his convictions, vague and hesitant in their expression, unwilling to take risks on their behalf, who fears opposition, is fettered before difficulty, or is daunted in heart by vociferous resistance—will certainly here have lost his chance of moral leadership. He must be free of the times before he can mould them. If his spirit is one that others can master or scare into silence, he may dismiss the thought of any high function, as belonging to him, when he stands in front of difficult work, or amid the sharp conflicts of human opinion.

But a second force needs to be combined with this to give a supreme manliness to the scholar. It is that which Goethe appears to have had more or less in mind in his word to Eckermann—the transfiguring force of Moral Energy : what the Greeks denoted, in part at least, by that great word which is one of our inheritances from them : the effective, almost creative force, which sets things in movement, which seizes great ends, invents new methods, masters and applies all sorts of instruments, and which works with unfailing and impelling

enthusiasm, kindling and quickening as well as controlling whatsoever it touches.

Courage, without this, is apt to be sluggish and unimpressive, like the Black Knight in "Ivanhoe" till his spirit has been aroused. But with this it becomes an electrifying power, which stirs individuals, invigorates communities; which multiplies weight by swiftness of purpose into mighty momentum, and which sets not unfrequently a great mark upon history. This, too, is cognate to a governing element in our national character, and ought to be developed in largest measure in those who would reach and move and lead the public mind.

It is the spirit of practical, unfatigable, almost coercive energy, which achieves the great physical works of the country; which tunnels the hills, and throws the causeways over the chasms; which turns the wastes into gardens, tears out the metals from beneath the imprisoning strata of rock, or rolls across the outstretch of prairies the golden billows of the harvest; which builds great cities, on what a few generations since were lonely strands or dreary swamps, which unites them by stately avenues in the air, or



which rebuilds them in wider extent and nobler beauty when the flame has swept them with desolating stroke. It is steadily carving the obdurate continent into millions of happy homesteads, and is setting the nation physically forward toward the future for which the fathers hoped ; and it no more can be stayed, in the march of this immense achievement, than the rising of the tide can be checked or diverted by an army setting batteries against it.

Those who founded this nation brought such an invincible energy with them, having gathered it from those whose heroic life was the matrix of their own—in Holland or England, in Sweden or France, or Protestant Germany. Nothing else would have pushed them in venturous shallops over seas that had hardly felt a keel. Nothing less would have enabled them, after they got here, to conquer the wilderness, to turn marshes to meadows, to harness and curb the turbulent streams, and to make the grass grow upon the mountains. The whole subsequent work of the nation has renewed this. The real value of our institutions lies, more than in anything else, in the tendency which belongs to them to nourish and dif-

fuse such practical energy ; and though an increasing general luxury may do much, no doubt, to impede or impair it, and though unparalleled material successes may divert it from the principal moral and social ends which it ought to subserve, it is not hazardous to predict that it is to continue a characteristic integrant part in the essential spirit of the people. To the Courage beneath, it will add its factor of intensity and celerity. The two combined will constitute a prevalent national temper so positive and effective that even a continent as rich as this in natural advantages is not too noble to be its theatre ; that from it that continent shall take on itself a fresh renown.

The scholar must realize a like energy in himself, of character, feeling, and masculine purpose, if he would fulfill any adequate mission in the communities which he may affect, and in the years which offer him opportunity. Otherwise, his work will be simply ornamental, or wholly superfluous : and society might be pardoned if at last it should do with him, in effect, what the Dey of Algiers is said to have done with the captured French poet, whose chiming jingles he could not understand, who

was clearly unfit for either laborer or soldier and for whom he could find no use whatever till he set him to braiding the plumage of birds into feather-tunics.

It is the want of this rich and resolute moral energy which makes many astute and accomplished politicians entirely powerless among the plain people. They pretty much believe, but rather more doubt. They wait for the platform before defining their principles ; are afraid for their party, more afraid of their party ; and, lacking determining force in themselves, they get no sure and governing hold on the public intelligence. Their occasional successes are as absolutely a matter of mechanics as the making of buttons. With all their adroitness, all their assiduity, and in spite of the frequent brilliance of their speech, they slip toward oblivion, as the rocket-stick wavers noiselessly earthward from the air which it promised for a moment to enlighten.

It is this want which, more frequently, I think, than anything else, deprives the cultivated preacher of religion of any such commanding power as belonged to the men, less largely instructed, but more stalwart in spirit,

who made pulpits famous half a century ago. "I myself also am a Man," said the apostle to the Roman centurion. He said it in humility, not in pride, but with a practical sense, no doubt, of all that it implied. And if one cannot say it after him, in the broadest significance, it is plain that he, at any rate, is not in succession from that primate of the Church. It is the want of such virile energy which often makes diligent students and dexterous writers as entirely ineffective when great interests are at stake, and sharp issues are being decided, as their walking-sticks would be in the rush and clash of a cavalry charge.

We have had instances, on the other hand, of the power which comes with such incessant and masterful energy, abundant and signal in our own history. We have seen them abroad, in perhaps yet more impressive exhibition. Dr. Arnold, among educators, gave almost the superlative example of this force, in delicate yet robust development. His pupil and biographer, whose name adds a charm even to Westminster Abbey, had caught it from him ; and it glows through the writings, as it glowed through the life, of the beloved and honored Dean

Stanley, like fire glowing in molten steel. The two great leaders of English political thought and action, on the liberal side, in recent times—Mr. Bright and Mr. Gladstone—have had in such exuberant energy of purpose the real sceptre of their strength. In a development perhaps narrower and more selfish, but not less intense, of this vehement force, stinging in sarcasm, flashing into epigram, keeping every faculty always at its height, making him daring in invention, insolent in attack, unsubduable in defeat, lay one chief secret of the enigmatical and fascinating power of him whose hold on the English imagination gave him a place so high and unique in English history—the Oriental dandy, novelist, and Prime Minister, Lord Beaconsfield.

It is certain that no man in this country, with the turbulent elements swirling around him, and in the times which wait before him, will be of real and widening power, or of service to the welfares which he ought to subserve, in whom this force of a systematic and conquering energy does not appear.

And it comes only—or comes, at least, in fullest exhibition, and comes to stay—to him

whose life is passed among books, and whose habit is of reflection and inquiry, from great convictions : in which the whole personal life of the soul finds exhilarating liberty and un-failing motive and by which it is pushed to the utmost exertion of every power to make what to it is regal in thought, supreme and shining to other minds. Thus, only, one achieves a clear independence of the shifting opinions which play back and forth in the air of society, as clouds across the summer day, with an equal independence of malign opposition, or of vicissitudes of fortune. He has secure freedom, and vital inspiration, within himself.

There is, of course, an evanescent excitement of feeling produced by picturesque novelties in doctrine, which for the moment engage the fancy, and are counted as true because they are novel. They are the iron-pyrites of opinion, essentially worthless, though glittering almost like golden flakes. There is sometimes a vivid enthusiasm, not always lasting, but fervid and quickening while it continues, which is generated in men by their eager apprehension of what to them appears justified in thought, though it has no hold on the permanent and

general conviction of mankind. Their fondness for it becomes more passionate because it is an outcast from other men's minds, and their championship has a special earnestness because their conviction about it is singular. The advocates of new things, the deniers of the old, in religion or philosophy, in ethics, art, or social science, often show this impulse; and it is not to be reckoned a thing of no consequence. It not unfrequently contributes largely to the impact of their opinions, however fantastic, upon the minds which they address.

But still the old are the living and magisterial truths—old as the race, and still as unwasted in their spiritual supremacy as is the sunshine by all the eyes which have felt its blessing, as is the atmosphere by all the transient noisy concussions which have startled its echoes. Among them are two, which are plainly pre-eminent as sources of personal independence in man, and of that unfaltering moral energy which is the essential secret of power. In order to gain these, one needs the assurance, fundamental in his mind, of the dignity of Man's nature, of the rights which belong to it, of the properly subordinate relation to its development of all

institutions, of the unbounded futures waiting for it. He needs as well, as in fact the basis of the other, an equally clear and exalting conviction of the being, the character, the authority of God, and of those affiliations of thought and spirit in which the imperfect human soul may stand toward Him in immortal alliance. A man in whom these convictions are cardinal, always present, always exalting, is free of chance and change and combat. He has supremacy of expectation and enterprise in his own soul. In one sense, at least, he has entered the perfect law of liberty ; and no allurements, and no attacks, can limit his independence, emasculate his courage, or rob him of the fullness of an intrepid and sovereign energy.

I call your attention the more gladly to this, because there are influences now actively at work to discredit in men's minds these principal truths ; perhaps to wholly displace them from the primacy which they long have held in the best human thought. Agnosticism affirms the true knowledge of God a thing unattainable. His personality is to it an unproved hypothesis. It feels force, recognizes order, and formulates law ; but the God of the Hebrew and the



Christian faith it knows nothing about, since no lenses discern Him, and no chemical reagents bring out to exhibition on the palimpsest of nature the distinct inscriptions of His divine hand. Miracles, therefore, it sets wholly aside. Providence is a dream of the fanciful. Prayer has its efficacy in the impression which it leaves on the supplicating heart. The Bible is the accredited literature of half-civilized tribes, associating the utterances of many devout, but often mistaken, human minds, to which our age owes no allegiance; and the Church is simply a social institution, for pleasant assemblages, for ethical culture, perhaps for the exercise and discipline of taste, or the furtherance of humane and educational enterprise. The supernatural, on this scheme, is eliminated from the sphere of human thought; and even the natural loses meaning and majesty by ceasing to be connected with that.

So Man, as well, is displaced from that spiritual rank in the creation which the sacred books of Christendom recognize. His nature is regarded as evolved from the brutal; mind coming out of matter, and consciousness being developed by chemical action, without the inter-

vening energy of God. Conscience is not of divine inspiration, but the summary product of human experience. Responsibility to a Divine government is reckoned a shadowy legend of the past, or a dreary dream of morbid minds. Immortality itself becomes, at most, a doubtful hypothesis—"a grand perchance."

I am not now concerned with either of these recent fashions of thinking save as they stand in one relation. But it seems as plain as are the stars on an unclouded night that either or both of them—and they are essentially intimately connected—will dry the sources, and stay the strength, of that masterful freedom and moral energy which the scholars of our time eminently need. Certainly, if history has any lesson pertinent to the subject, it indicates this. The faith which faced the dungeon and flame, and the Libyan panther, without flinching or fear, had no agnostic element in it. The heroic endeavor, and more heroic endurance, which conquered the Roman empire to the cross, which afterward curbed, and finally converted to rich enthusiasms, the awful frenzy of the ages that followed; which, by missionary sacrifice never equalled in the world, enlight-

ened, tamed, and transformed barbarians, making Christian peoples out of the vagrant, painted savages, your ancestors and mine; which built cathedrals, universities, hospitals, and gave to Europe its character and its culture—these were not founded upon doubts about God, or on mean and ignoble conceptions of Man. Their inspiration was in the perennial and paramount truths of both the Testaments. Men like us in nature, and often not surpassing our endowment of power, accomplished these stupendous achievements, because liberated in will from all fear of the world, and energized in spirit, as by a celestial influx of force, through their lofty conception of that which was above them, of that which was before them. Their relationship to the recognized Government of the Universe set them free from subjection to earthly restrictions. Their impression of the dignity of that nature in man which had been created by the Infinite Majesty to share the divine immortality, and for which the Son of God had appeared, inspired endeavors on behalf of that nature by which ages became illustrious, of the fruit of which we hourly partake.

We cannot be mistaken in attributing to these superlative ideas, which the mission of the Master had lifted before men into glorious ascendancy, that might of the spirit which set Ambrose against Theodosius in unbending supremacy ; which made Bernard the counselor of Pontiffs, yet the champion of the poor, the defender of the Jew ; which nerved Huss and Savonarola to wear, without shrinking, the ruby crown. Such men might differ at many points. But they all were conscious of their sovereign relations to God, and to eternity. They swung clear of the world by their hold on the supernal certainties. They flung their life into the service to which the times called them, with a passionate yet a persistent *abandon* which we poorly emulate, because they had clearly apprehended the God of psalmists and prophets and illustrious apostles, and also the Man whose ideal was, as well as his redemption, in Jesus of Nazareth.

If such impressions fade from the minds of those who should be leaders among us in moral enterprise and in educating thought, the loss will be a vast one. We shall still, no doubt, have swifter vehicles than those in which our

fathers rode, vaster ships, presses more rapid, looms more productive, factories more frequent, and wires for the fleetier transmission of thought. But the height of the moral inspiration and freedom which broke on the world when the advent of Christ set God and Man in celestial discovery, we shall not reach. The scholars now going forth from our colleges, no matter with what accomplishments of learning, or graces of manner, or admirable natural mental endowments, will miss the ennobling and liberating force from which those whom they follow took sublimity. They will do little work, in their various communities, involving the higher energies of the soul, or which the world will care to remember. Society will master them, and not be uplifted or moulded by them; and that sway of the spirit, to which all studies should contribute, and in which is the ultimate hope of the world, will pass from them to become the inheritance of others nobler.

I have no real fear that this is to be. Certainly, if it come, it will show us morally the meanest of the peoples on whom the great disciplines of history have been tried. On a con-

continent where the bright marvels of Providence confront our vision, almost as if grouped in zodiacal constellations, in a nation whose life has involved from the outset the majestic conception of what is the native prerogative of man, we may anticipate that these efficacious and emancipating ideas will continue in lucid eminence before men ; that the scholar, especially, will find in them the full liberty of his spirit, the fervor of an unconquerable impulse, the fullness of an inexhaustible energy. What the love of art was to the Athenian, whose fathers had loved it, whose exquisite language was alive with its images, and on whose plastic and sensitive childhood had fallen its impressions ; what love of empire was to the Roman, whose annals had traced the expansion of dominion from the hills on the Tiber to the Pillars of Hercules and the Euphrates, and who saw in his triumphs the Northern furs, with amber from the Baltic, intermixed with Greek marbles, and ivory ornaments from Asia and the South ; what love of letters has been to large communities of men, love of glory to others, or love of localities to those whose affections cling tenaciously to the passes and pinnacles and shout-

ing torrents among the Alps—that, the sense of Man's imperial place amid the immensities, and of the immutable majesty of Him who now as of old, "judgeth in the earth," should be to the leaders in American thought; what the public mind holds in silent solution, being crystallized in them into brilliant examples.

If this shall be so, then in these great elements will be found the source for every scholar of a courage that will not faint or pale before any emergency; of the moral energy which gives natural leadership. He who shall show them, being at the same time ripened in taste, cultivated in faculty, equipped with learning, by the ministry of these schools, with ampler knowledges open to his grasp than ever before have been accessible, with a wider field on which to work, with more effective instruments for his use, and with grandest welfares soliciting his service—he will be surely the favorite child of civilization. Such manliness as his is the regal force in human society; by which we measure all that affects it, from which society takes grace and renown.

We honor the Hellenic centuries, not so much for the fact that from them came poems,

statues, temples, unsurpassed in the world, festive spectacles, stately squares, which we cannot rival, philosophies and histories which still stand before us as the Parthenon stood amid its surroundings of splendid grace ; but more for the fact that, under the influences prevalent in them, Aristides was possible, whom Plato honored as singular among great men ; Socrates, the undaunted John the Baptist of the ethnic religions ; or Pericles, that man of a majestic intelligence, whom defeat could not master, rebellion frighten, nor sorrow shake, nor plague dismay. We accept it as the glory of the Roman civilization, not that it won vast military victories on sea and land, and celebrated those victories with magnificent ceremonial ; not that it produced the poems of Virgil, the artful and musical odes of Horace, the ethics of Seneca, the eloquence of Cicero, or the sad majesty of the annals of Tacitus ; but that it gave the real through the imperfect examples of a sovereign manliness, in Brutus or Cato, in Epictetus or Antoninus.

If, in our times, a similar but completer spiritual mastery is shown in those whom our colleges train, these times will also have a great



place in history. Nothing else on the continent will be comparable to that supreme moral force, and to the work—devout and humane—in which it is expressed. It is well, no doubt, that we have mountains higher than the Alps, and lakes holding half the fresh water of the planet, and cataracts capable of driving the machinery for innumerable millions; that we have vast savannahs, and Yosemite valleys, ledges sparkling when they are split with wealths beyond all dreams of the East, and prairies, whose soils look to European eyes like fabrications of the laboratory, yet across whose bounteous breadth of verdure the eagle himself can hardly fly without strengthening plasters on both his wings. All these are well: our national endowment of material wealth, opening the rich and unmeasured opportunities which we have not more than half discovered. But the moral is greater than the material; the spirit than the instrument with which it works; the character than the circumstances which furnish its setting. And the man of wide culture, in whom a free and surpassing moral force matches his faculty, ennobles his knowledge, and crowns his accomplishments, will be

grander than all this opulence of equipment. Whatsoever has been best in civilization will have come in him to consummation ; and every University which has helped its students toward that attainment will have brought therein its richest reward to the faith which founded it, to the ceaseless generousities which have given it expansion, to the wisdom and forecast and faithful fervor with which its affairs have been administered.

Young Gentlemen, now going forth from these halls, or tarrying in them to still further advance your studies : a voice from a verdant grave at St. Johnland has seemed to bid me speak as I have done. One in whom that which I have roughly and rapidly outlined was at least partially realized, has, in fact, addressed you. I would take to my own heart the lesson which thus is commended to yours, and would feel for myself that this imperative manliness—fine in fibre, but unyielding in force, which makes one sympathetic with others, yet independent of them, superior to vicissitudes, self-poised and temperate amid all oppositions, with every purpose undisturbed, and every power in easy play, though passion assail him,

and the times repulse and reject his impression—that this is really the prime requisite for every scholar who would use his opportunity to the noblest advantage ; that a conscientious, yet a thoroughly impassioned moral energy, must supplement this ; and that both will find the supplies of their strength in the undecaying and governing conceptions of God in His majesty, and of Man in his immortal relations. The amplest learning, the most brilliant dexterity in logical play, the biggest brain, weigh light as punk if these essential moral powers are not present. A humbler force associated with them becomes transfigured, and rains reviving inspiration upon men. The admiration which men give to decorated speech, to graceful fancy, to gifts of song or tricks of wit, is as nothing to the honor which they pay instinctively to this royalty in the spirit, by which they are exalted, refreshed, re-enforced ; on which they rest with grateful satisfaction in the hour of public doubt and peril ; from which they take, in every time, impressions most deep and most abiding.

May it be the glory of our civilization that this is realized in largest measure in many among us ; that here examples, more numer-

ous and more signal than have elsewhere been shown, are presented to the world, of those whom schools and colleges have trained, to whom sciences have been opened, and wealthy literatures in many languages, but who, above all, represent, in the temper which animates their life, the glorious courage and unresting energy, springing from the impulse of immortal convictions, by which power is consecrated, life made exultant, influence crowned.

May this institution do its full share, in the future as in the past, for such a result ; and when we come to review our life, from the point where time for us is ending, may we feel, each one, that, however humble our place has been, and however limited our acquisitions, we have, in spirit, matched the work to which we were called ; that we have been faithful, fearless, free ; we have done with our might what our hands found to do, especially when it was dangerous or hard ; and that we have, therefore, won our right in the successive victorious ranks of those whom the world may not remember, but from whom in their life it took the impressions, at once salutary and strong, which can come only from the resolute, inspiring, and inestimable service of Manly Scholars.













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